LUCIFER.

THE LIGHT-BEARER.

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SOCIAL FREEDOM.

PART III.

By Hulda L. Potter Loomis.

Ella Wheeler Wilcox, in an article entitled "Woman's Passions and Trials," published in the New York World, said:

"I have known suicide to be attempted by one weary of virtue; one who felt that in her case virtue was not its own reward, since it left her facing the shadows of middle life with no lamp of human love to light the way. There are some women to whom the lack of male companionship is as great a tragedy as the loss of virtue to others. The despair of the unpossessed can be as wearing as the remorse of the erring. We hear little of the one and much of the other. Sorrowing virtue is more ashamed of its woes than unhappy sin, because the world has tears for the latter and only ridicule for the former."

As we recognize the truth of what Mrs. Wilcox says, we cannot help wondering how she could be content with simply voicing a condition which could be so easily overcome if only women had the courage of their convictions.

It would need but the leadership of one or two such women of influence as Ella Wheeler Wilcox to start a movement in the direction of freedom in love and all that pertains to it, that would become irresistible, and would at once and for all time make it unnecessary that virtue should be held at so great a price as the death of any woman who grew weary of living without love.

How much better to make possible the other alternative of giving and receiving the love she yearned for. Nor is this the only good to be attained by such an effort.

With the established recognition of the innate right of men and women to love one or a dozen other men and women according to their desire or capacity, the shame, the sorrow and remorse which the "unhappy sinner" is now forced to suffer and endure because of the ostracism and the condemnation that the world heaps upon her, would no longer be possible, for, after all, the world sheds very few "tears" for the "erring one."

It is easier to condemn than to weep. Why not change a point of view which makes either condemnation or tears seem necessary?

How much more time the people of this mundane sphere would have in which to mind their own business and make progress in their individual unfoldment.

Then let us consider those who in the past have refused to ignore their natural right to love and sexual indulgence although unmarried, and have consequently found themselves in a condition of prospective maternity.

The maternal instinct is not governed by law; it is as natural for women to desire children as for the sun to shine, and it is unquestionably true that by far the great majority of such women would have been happy to give birth to their children and would have taken as good care of them as any woman has ever done in institutional marriage, had she not been hounded by the fear of the scorn of her friends and relatives and being looked down upon by people in general as a creature beneath the respect usually accorded a yellow dog.

Thus, many of them have become suicides, while thousands have placed themselves at the mercy of medical sharks and pirates who thrive on the money they extort from their victims for the miserable service they perform for them.

Many of these unhappy women die from the effects of the operations performed upon them, but the number of lives thus sacrificed are as nothing compared to the murder of the infants born of those unhappy mothers who do not submit to abortion.

Stifling the mother instinct that yearns and pleads for her offspring, she arranges with the particular medical shark who has had her case in charge, to find a home for her little one, which, for "a consideration," he willingly promises to do if she will pledge herself never to make any inquiries after it; she then tears herself away, little dreaming that before she reaches her home her child will have been forced out of existence.

Every large city is infested with hundreds of such "medical practitioners," whose only excuse for existence is that our present standard of conventionality and custom make them necessary.

Why should we not do away with a conventional code of ethics that can make us indifferent to such cruel and inhuman practices rather than that our ideas of morality and virtue should receive a shock.

What a "whited sepulcher" our temple of virtue and morality is and what hypocrites we are who bow before its altar!

Would to heaven that "*the veil of the temple*" might once more "*be rent in twain*" and the fires of such sacrifice be "*forever quenched.*"

Love is the only Savior of the world, and the world will not be saved until it ceases to crucify Love.

Let the women of this fair land build a new temple, and let its altars be dedicated to Love, Liberty and Light—a new trinity, as it were. Let new fires be built thereon that shall create new warmth of hope and cheer in the hearts of men and women, and let its rays shine forth like the rays of a star, bringing "glad tidings of great joy" and happiness to the people of all lands throughout the earth.

If each and every one will endeavor henceforth to do this in their own heart and life the time will speedily come when our poets will no longer sing:

"I'm sorry for the anguished hearts that break with passion's strain,
But I'm sorrier for the poor, starved souls that never knew love's pain;
Who hunger on through barren years, not tasting joys they crave,
For sadder far is such a lot than weeping o'er a grave."

Solomon informs us that much reading is a weariness to the flesh, but neither he nor other inspired authors tell us that such or such reading is unlawful, yet certainly, had God thought good to limit us herein, it had been much more expedient to have told us what was unlawful than what was wearisome.—Milton's Areopagitica.

"What the state can usefully do is to make itself a central depository and active circulator and diffuser of the experience resulting from many trials. Its business is to enable each experimentalist to benefit by the experiments of others, instead of tolerating no experiments but its own."—John Stuart Mill, on Liberty.

Disobedience, the rarest and most courageous of the virtues, is seldom distinguished from neglect, the laziest and commonest of the vices.—Bernard Shaw.

I can easier teach twenty what were good to be done, than to be one of twenty to follow my own teaching.—Merchant of Venice.

THE SUPPOSED PRENATAL INFUENCE.

It is supposed by many people that the state of mind of a mother during sexual association and pregnancy has an important influence on the offspring. This is called prenatal influence. Precisely what effect a given state of mind may be expected to produce, is not as a rule clearly stated. It seems, however, to be thought that if a child is begotten in love and desired by the mother, and if the mother is kept in a placid state of mind during pregnancy, then the child will very likely be a useful member of society; and vice versa.

This is rather a difficult assertion to test, because we do not know very accurately how most mothers have felt on these important occasions. In some striking cases we do know pretty well, however, and I propose to give one or two of these.

It will be generally conceded that Goethe was the greatest poet, and Darwin the greatest man of science, who lived in the nineteenth century. In both these cases we know something of the state of mind of the mother before and during pregnancy.

"In "The Story of Goethe's Life," p. 5, G. H. Lewes says that Goethe's mother "was married at seventeen, to a man for whom she had no love, and was only eighteen when the poet was born." The father was about forty at that time. Goethe was not only a great genius, but a very sane one. It is true he says that "my character passes from extreme joy to extreme melancholy," but whoever reads his life will see that he was far better balanced than almost any other poet, both in emotion and intellect. His bodily health was good and he lived to be some years over eighty.

When Darwin was born in 1809, his mother was forty-four and his father forty-three. He was the sixth child. In his little book on "Darwin," p. 18, G. T. Bettany says: "Before her famous son was born, however, Mrs. Darwin's health had begun to fail, and in 1807 she wrote to a friend: "Everyone seems young but me." Like Goethe, Darwin was a sane genius, but his bodily health was very bad.

Mary Wollstonecraft had two daughters, Fanny Imlay and Mary Godwin. Fanny Imlay was a child of love, but committed suicide. Mary Godwin was not a child of love. Her mother never cared very much for Godwin, except on the intellectual side and was fast cooling toward him for some time before the child was born. Yet Mary Godwin was strong, intellectual and serene, the very opposite of her sister who was begotten in love.

Not long ago I heard of a striking case in private life. A mother, after having several desired children, had one that was undesired. All through the pregnancy the thought of having the child was odious to her. Yet this child turned out very sweet tempered and well balanced.

Dr. E. B. Foote tells us that "when any great civilian, like Thomas Jefferson, Abraham Lincoln, Robert Louis Stevenson, Rudyard Kipling, Elizabeth Cady Stanton, Julia Ward Howe, Emile Zola, Henry Ward Beecher, Father McGlynn, Colonel Ingersoll, Paderewski, or others of note, come to the front in a way to rivet the attention of gravid women the prominent mental and physical characteristics of these conspicuous individuals are impressed more or less upon the plastic little creatures who are nestling beneath their beating hearts." Jefferson lived too long ago, and most of the others are too recent to enable this statement to be tested in relation to them. With Lincoln, however, it is different. He was most prominent from 1860 to 1865, and if there are a number of people who resemble him for the above reason, these people should now be from thirty-nine to forty-four years of age. I confess I have never seen an American who resembled Abraham Lincoln in person, and I have not met many who were like him in mind and character. I hope, however, that Dr. Foote and his friends will not overlook the opportunity to prove that there are a number of Americans who resemble Lincoln, that such persons are more numerous than formerly, and that most of them are now between the ages of thirty-nine and forty-four.

I think it is generally conceded that lovers are most ardent at first, and gradually become less so the longer they live together. If passion in the parents improved the children it would therefore follow that the eldest children would generally be the best, and that there would be a gradual deterioration in the average family from the eldest to the youngest. If prenatalists have observed facts to warrant such a conclusion, I hope they will bring them forward.

Finally, I am under the impression that breeders of animals rely wholly on heredity, and do not care whether there is much or little passion in the parents at the time of association. I understand that highly bred dogs which do not wish to cohabit are sometimes induced to do so by stratagems of various kinds. So long as the animals have good pedigrees breeders do not care whether they desire each other passionately or not; all they want is sufficient passion to make the begetting of offspring possible.

R. B. KERR.

To speak, or not to speak, that is the question. Brother Kerr has been so good a helper in LUCIFER'S work, lo, these many years, that it goes decidedly against the grain to put myself in the attitude of opponent on this question of "Prenatal Influence." This is an argument for silence on my part. Another potent argument in the same direction is the fact that I *know so little* on this subject. With Dr. Isaac Newton, when approaching the close of life, I feel like saying, "A few bright pebbles and shining shells have I gathered while walking on the beach, but what are these compared with the treasures that lie in the bed of the ocean?

On the other hand it may be asked, what is the use of publishing a reform paper if we hesitate to speak our honest thought and tell what we know, or what we *think* we know? If I had not had strong convictions on this subject of Prenatal Impression—if I had not believed that man's ignorant disregard of the truth there is in the doctrine that prenatal impression is perhaps the most potent factor in shaping the body, mind and character of the young, whether of beast, bird, reptile or human, then there would, perhaps, never have been a paper such as LUCIFER, or, more modestly speaking, there never would have been a reform journal edited and published by the individual now writing these lines.

If I know anything about the history of LUCIFER and its work it was mainly because I believed that woman, through prenatal impression, could make her child strong or weak, could make it symmetrical or deformed, could make it a philosopher or an idiot, could make it a "degenerate" of the lowest type or build it so well that it would need no re-generation—if I had not so believed I would never have published the now historic "Markham letter," nor the "O'Neill letter," nor dozens more that were intended to rouse the sleeping public. Conscience to demand that woman's primal right to self-ownership, in marriage as well as out, should never be denied her, this in the interest of the unborn even more emphatically than as a matter of justice or humanity to woman herself.

Will try to recur to this subject soon. M. H.

A VOICE FROM PUGET SOUND.

Brother L. A. Rader,, editor of "Soundview," Olalla, Wash., has this to say in a recent issue of his most excellent journal:

"I regret to note that the federal authorities again have Moses Harman, the veteran editor of LUCIFER, in the toils. Mankind is so easily prejudiced that I don't wonder the government is induced to fall upon some helpless victim at the beck of some poor, ignorant prude or set of prudes. The name LUCIFER no doubt has had much to do with Mr. Harman's persecution—it is in the nature of a red rag to the 'virtuous.' The writer confesses that he was not entirely free from prejudice against LUCIFER and its editor till he met the quiet, friendly, sweet-voiced, courteous old man—a perfect gentleman. That feeling was there and then changed to respect—admiration for one who has so loyally toiled and talked and written for the things he believed. Above all he has lived as he preached. A government that would seek to harass and make uncomfortable such a man at his time of life should be ashamed of itself. His faults are magnified, his virtues overlooked, to the end that he may be made to suffer for his advocacy of certain theories, which, if harm comes from them, can only affect those living in accordance with his teachings. We are not subjects of Russia, and are supposed to have some freedom of action without running contrary to the powers that be. We can't but pity people who are so outraged by the promulgation of ideas at variauce with their own views. We hope to hear of the early release of Mr. Harman."

I would earnestly recommend every subscriber and reader of LUCIFER to send 10 cents for a copy of "Soundview," or still better, send 50 cents for a year's subscription. M. H.

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TO THE SUBSCRIBERS OF FREE SOCIETY.

The following letter from the editor of the weekly journal, "Free Society," explains itself:

New York, April 9, 1905.

Dear Comrade Harman: I hope you will excuse me for not replying to your kind and generous proposition in regard to filling the subscriptions of Free Society. I intended to publish a monthly magazine, in which case it would not have been necessary to burden anyone with the subscription of Free Society. But since Mr. Coryell has declined to be the editor of the monthly I have also given up the idea of publishing a periodical for the present, and so I now take the liberty to take advantage of your kind offer, and send you the list of unexpired subscribers of Free Society, and hope that LUCIFER will benefit by it.

"People who have written me they would prefer to receive 'The Demonstrator' are not in the list I mail to you to-day, but I wish you would make a note in LUCIFER stating that those who prefer to receive 'The Demonstrator' must let you know by letter, including a two-cent postage stamp, or if they are already receiving both LUCIFER and 'The Demonstrator' will receive the amount due them in literature by writing to me (238 E. 14th street, New York). But the order should be followed by postal stamps covering the postage, as I have no means to defray the expenses of postage.

"Should you also desire to receive the names of subscribers whose subscriptions had expired before Free Society suspended publication I shall be glad to send you the names.

Thanking you for your willingness in helping me out, I am, fraternally yours, A. ISAAK."

Pursuant to this arrangement LUCIFER is now being sent to all the subscribers of Free Society whose time paid for had not expired at date of suspension of that journal several months ago —except to such as had signified their desire to receive "The Demonstrator" for the numbers still due them.

It is needless to say to our new friends, the subscribers aforesaid, many of whom are old and valued acquaintances, that while LUCIFER undertakes in good faith to fill out the *unexpired time* due to them from the publishers of Free Society, this acceptance of obligation does not mean that we are to send the *number of copies* that was due them of that journal. It means *just half* the number of copies now due, inasmuch as LUCIFER is a fortnightly instead of a weekly journal.

It is also needless to say to these new friends that the *cost* of publishing and mailing LUCIFER will now be very materially increased, and that any financial aid that these friends can favor us with will be gratefully accepted. Nothing is asked or expected as a gift, but subscriptions to LUCIFER ahead of time, and orders for LUCIFER'S book and pamphlet literature, if accompanied by cash or postage stamps, will help to defray the added expense of the fortnightly issue of LUCIFER.

ON "SEX RADICALISM."

I have been asked to give my opinion of this little work by Dora Forster by the editor who kindly sent me the pamphlet. I had not read it thoroughly when it appeared as a serial in LUCIFER, and when I took up the completed work I expected to find something to criticise, but I have discovered marvelously little, and a great deal of praise. It is remarkably clear, convincing and analytical, and the style is that which makes people say, "I believe a man wrote that," though it is not true that intelligence has sex. It is simply that men have been forced to use their reason rather than their emotions, and have practiced analytical methods.

I rather expected to find, what I have deprecated in a good many radical writers, a tendency to glorify the merits of freedom without insisting upon greater wisdom. I do not believe in outside restraints—these never made a man or woman better at heart—but I do believe in teaching the young convert from the old beliefs the greater necessity for knowledge, judgment and self-control, when he is to depend upon himself entirely in the course he is to pursue through life. But I find that this writer admits the importance of this, and declares that freedom does not mean utter abandonment of control of any kind. Of course all advocates of freedom will declare that they mean this, and no doubt they do, but they have been so lax in stating it that in many instances harm has resulted that might have been avoided.

The tyro in our radical sex ideas very often falls into the way of thinking that freedom means utter abandonment to the emotions, passions, impulses without regard to consequences, and does not learn better until he has brought much suffering upon himself and those who love him. Hastily grasping the idea that man-made laws and regulations have no right to hold him, he imagines that nothing should restrain his desires and impulses, which are usually untrained and undisciplined.

I have seen a young girl with a child's ideas and a woman's passions, get an inkling of what is meant by sex radicalism, and then plunge into all sorts of bold, indiscriminate gratifications and make a record which cursed all her after life, in a few short months; love had nothing to do with her conduct; she did not know what love was. I have seen a young wife, who, learning just a little of the ideas of social freedom, imagined she was very unhappy in her relations with her husband. Then she began to flirt and to serve her husband mean, little, deceitful tricks, and to brag about it as though she had done something very smart. I have seen a great deal of this crude, foolish indulgence, and it makes me weep. I would almost rather the people knew nothing of freedom if they cannot attain some wisdom as they inculcate the ideas of liberty, only that freedom and responsibility are the *roads* to wisdom. Of course, I know that freedom and experience will bring the needed wisdom in time, but oh, it sometimes costs so much! With a little care on the part of teachers a great deal of suffering might be avoided.

But the writer of Sex Radicalism earnestly advocates more education on all these subjects, and urges as one of the wrongs of the present condition, the lack of teaching which is accorded the young. Liberty is the greatest of all human attainments, but enlightenment is next.

I wish everyone who thinks could read Sex Radicalism.

LIZZIE M. HOLMES.

"A WOMAN, UNFORTUNATELY."

Being certain that women are of a quality much better than men, I used the above expression in reference to a woman who advocated what is to me obnoxious. But I did not misrepresent. If Dora Forster does not believe that I read in LUCIFER the statements that certain bad habits did not harm children, and that girls should have "experiences" at "not later" than sixteen years of age, in which a surgeon and an elderly man figured, then let her look over her files. She may find it is a case of putting on a shoe that fits, as I mentioned no names.

Some radicals think to prove their mettle by opposing everything just because it is orthodox. When we see wan, pale, bony children we form a certain conclusion, and generally it is right. Now we must accept a new diagnosis because one uninformed woman says so.

We are taught by radicals that love is the only good reason for sex unions. Love does not often visit young girls by way of surgeons and elderly men, and as the world is now, girls who begin their experience in such way will continue to be the sport of men. You will say—educate the men. Very well, go about it. But first teach women to care for any child the same as their own, for this is the lesson you set for men, under the conditions given. Women want to love and be mothers. Men want to love and be fathers. Women are sure when they are mothers. Men want to be as sure as they can that they are fathers. This being the case, what is the use of advocating any plan that ignores human nature? If your variety plan requires a "Hilda's Home," then first get the home and be consistent and not try to graft a branch where it will not grow.

I have found that promiscuity for girls is abhorred by most liberal men, not from moral or religious, but for material and practical reasons. NEMO.

DON'T FORGET, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send *sample copies* of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but *send the names!*

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

ONE FOR ALL—ALL FOR ONE.

The doctrine of "solidity," the oneness of the human race, seems to be gaining slowly, very slowly, it is true, but yet gaining. A pointer in this direction is the sympathetic strike of the Chicago "Teamsters' Union" to help the "Garment Workers" in their struggle for a chance to live.

Our readers all have heard of the "sweat shops" of the great cities, in which the comfort, the health, the very lives of the workers are coined into money for their employers. The statement now is that for some years past, until quite recently there had been gradual improvement in the treatment of the garment workers of Chicago by their employers, and that the old sweat-shop system had been practically abandoned, but that now, in violation of previous agreements, the employers are returning to the old barbarous methods of increasing their gains regardless of the health and lives of their employes.

Against this violation of contract these workers, several thousand in number, rebelled and went out "on strike," as it is technically called. In sympathy with the striking garment workers the Chicago teamsters' union, or at least a large section thereof, although they had no grievance of their own, broke their contract with their employers and refused to haul merchandise for the Montgomery Ward Co., which company seemed to be specially obnoxious to the garment workers.

All this occurred more than two weeks ago, since which time it has been the usual history of labor strikes—each side resorting to means more or less destructive of peace and good order, to gain the victory. Judge Dunne, the newly-elected mayor of Chicago, tried his hand as mediator between the contending parties, but failed. The latest statement at this writing—Sunday, April 23—is that Judge Murray F. Tuly, one of Chicago's most popular legal lights, was requested by Mayor Dunne to act as arbitrator to settle the strike, at the suggestion of the labor organizations, but that the Employers' Association, through their legal counsel, Mr. Mayer, had rejected the offer of arbitration in these very emphatic words in a letter to Mayor Dunne:

"It is impossible for the Employers' Association to enter into an arrangement of any kind concerning any labor controversy. * * * It does not seem that this question could have two sides in the mind of any law-abiding citizen."

Thus it would appear if language means anything—the Employers' Association of Chicago says to this friendly overture on the part of the mayor:

"You mind your own business, Mayor Dunne, and we'll mind ours. There is nothing to arbitrate. *How can there be?* Our business is our own, our own private affair. We are not doing business for the public. Our money, our land, our buildings, our machines, our stock in trade belong to us; not to the public, not to our employes. We do as we please with our own. We employ whom we please, and pay such wages as we please. If our employes don't like our wages, our number of hours per day, or the kind of work we offer, it is their right and privilege to go elsewhere; but they have no right to interfere with out business—by combination, by conspiracy, by intimidation, by dictation or by any means that would prevent other work people from accepting our terms."

All this, at first view, looks well—seems right, fair and just. But there is another side, and here lies the fatal mistake of the Employers' Association; as when they say, "It does not seem that this question can have two sides in the mind of any law-abiding citizen." Their mistake is the mistake of Shylock when he asked: "May I not do as I please with mine own?"

Shylock owned his money, and with that money had bought "a pound of flesh nearest the heart" of his neighbor, the "Merchant of Venice," and forthwith the money lender demanded his right to take possession of his own.

Apparently Shylock had law and justice on his side, even as the Employers' Association of Chicago seems to have law and justice on theirs.

I do not blame the members of the Employers' Association, any more than I blamed the slave-holders of the South, fifty years ago, for saying that there was only one side to the controversy between themselves and the Personal Freedom League of New England. The law gave to the white man the right to own and control the body of the black man. The black man's body and his labor power were articles of lawful merchandise, the same as horses, corn and cotton were articles of lawful merchandise. The slave-owner simply utilized the power and privilege given him by the law, just as the Employers' Association to-day utilize the power and privilege given them by the law of Illinois.

Hence it is easily seen that these employers have the Mayor of Chicago and the labor unions of Chicago at a tremendous disadvantage. The *law* is on the side of the employer class and against all who would deny them the right to do absolutely as they please with their money and their industrial "plants."

* * *

This, then, is one of the life problems hinted at two weeks ago in these columns. Our land and money laws, like the chattel slave laws of half a century ago, were made in the dim and distant past, when man assumed to rule his fellow man by "Divine Right." As a nation we have abolished the chattel slave code of laws, but very inconsistently, we retain the old barbaric land and money laws in full force, and by these laws the capable, the cunning and the avaricious succeed in making slaves of their fellow humans quite as effectively, if not more so, than did their predecessors who used the chattel slave code of laws.

It required a long and fearfully destructive war to deprive the old-time slave-holders of their tremendous advantage as law-abiding citizens, over their non-slaveholding brethren who pleaded the cause of the black chattel. Will it require an equally long and destructive war to take away from the present-day Employers' Associations the advantage they hold, as law-abiding citizens, over the men who have nothing to sell but their labor?

M. HARMAN.

MEETINGS AND LECTURES.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, it only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

HOW TO WIN THE FIGHT FOR FREE SPEECH.

Many methods are being proposed by LUCIFER's readers to hasten the repeal or modification of the laws under which editors and publishers are now prosecuted, fined or imprisoned, and under which papers have been denied the mail, laws by whose sanction, apparently, one whole edition of LUCIFER was confiscated and destroyed in time of peace, by the president of the United States, through the postoffice department, which department, as we all know, is simply part of the executive division of the general government.

One of these proposed methods is to send LUCIFER to the editors and publishers of the papers—daily, weekly, monthly—of the whole United States and appeal to their selfish interest to help secure a repeal of these laws, lest they, too, should become the victims of invasion through the same abuse of power.

Another plan is to appeal directly to Theodore Roosevelt, by "petition," asking him to do his duty as servant of the people—to see that no person be deprived of liberty or property until duly convicted of crime, by the judicial branch of the government.

Another proposed plan is to send LUCIFER three months to the teachers of Illinois, and especially of Chicago, to help arouse the educators of the state in which has occurred the latest denial of the constitutional guarantee of freedom of speech and of press.

Several subscribers of LUCIFER have been practicalizing this plan. One whose name I am not permitted to publish writes thus:

"In my last letter I sent you two dollars for postage on copies of LUCIFER to the S——— county teachers. . . . I have been too angry to write you anything about your arrest. If the American apes let such things go without protest the time will come when we shall have nothing to read but such papers as the Christian Advocate and the Holy Bible. When that time comes I want to be in h—l (excuse me), so I will not have to associate with priests and preachers. *I hope you will win.* I will help you financially when the time comes, as it is not your fight alone but that of all liberal-minded people."

Besides the $2 for postage on LUCIFER to the teachers of S——— county, this man has sent several dollars to pay for trial and yearly subscriptions to LUCIFER to be sent to people in various states. Evidently he thinks the best way to win the fight now on is to rouse public sentiment by showing people what is being done to defeat freedom and justice by the public officials whose first and chief duty it is supposed to be to defend freedom and justice.

Another subscriber of many years standing, L. Kanselbaum, of this city, has contributed several dollars to the sample copy fund, and now asks that a fund be raised to send LUCIFER three months to every teacher in Chicago, and, if possible, to every teacher in this state. He has contributed a dollar to that special fund.

What say our friends generally to this plan?

M. H.

A GREETING FROM HOLLAND.

To Mr. Moses Harman, 500 Fulton St., Chicago, U. S. A.:
In honor of our Nestor!
Yours truly,
DR. J. RUTGERS,
Gravenhage, Holland.

Secretary of the Dutch Neo-Malthusian League. Friend of the Ligue de la Regeneration. Friend of the late Legitimation League.

Sincerely thanking Dr. Rutgers for the honor intended in his friendly greeting, I am by no means sure that the distinction of "Nestor" of Free Thought editors rightfully belongs to me. Just why the Chicago daily papers should persistently exaggerate my age I do not know. I gave the reporters a corrected statement, but they seem to have paid no attention thereto. Perhaps they think, with Dr. Osler, that a man past sixty should be *chloroformed*, and that by adding five years to my true age they will help to intensify public sentiment against a paper edited by a man who has long since forfeited his right to live.

On the other hand, this exaggeration may be due to a benevolent desire to mitigate public wrath against me by the implication that I am too old—past eighty—to be held legally responsible for my acts and that at the coming trial (if it comes to that) I should be let off with a light sentence, or with no sentence at all.

But however this may be, I desire once more to thank Dr. Rutgers and all others, both far and near, who have sent friendly greetings to this office suggested by the late arrest of the editor at the instigation of the agents of the American Postal Inquisition.

M. H.

SOCIAL FREEDOM.

Two or three months ago a lecture on this subject was delivered before the Social Science Club of Chicago by one of its members, Hulda Potter Loomis. The lecture was well received by a full house, so well received, in fact, that at once a movement was started and a little money paid to have it printed. Not only because it was desired by others, but because I regarded the lecture as one of the best to which I had listened for years, I decided to print it in LUCIFER, and with this view asked Mrs. Loomis to revise her essay for publication.

For convenience the lecture was divided into three parts, the last of which appears in this number of LUCIFER.

Believing as I do, and as quite a number of persons here in Chicago believe, that this lecture or essay would make a most efficient missionary document, I am disposed to ask how many of LUCIFER's readers would like to possess one or more copies in pamphlet form, on good paper and with a beautiful half-tone picture of the lecturer. The type is still standing, and if within the next fifteen days I can have orders for say five hundred copies, with the picture aforesaid, at twenty cents per single copy, or $1.50 per dozen, this pamphlet will be promptly printed and sent to those desiring it.

As an additional inducement, although I really think the prices named quite low enough, I offer with each copy of the pamphlet to send a leaflet containing the Wentworth article on the "Significance of Divorce," printed a few months ago in LUCIFER, and one of the most effective articles yet written for general circulation on that subject.

In my humble opinion the plan of sending out leaflets and small pamphlets as *light cavalry*, so to speak, is one of the very best methods of stirring up an interest in the subject of reform along radical lines.

M. H.

BOOKS RECEIVED.

A Child of Love. "A startling story of the struggles of a girl born out of wedlock against the sins and perversions of to-day." By Margaret Grant. Published by Physical Culture Publishing Co., 29-33 E. 19th street, New York City—pages 407. Price, one dollar. May be ordered through this office.

Sense About Sex. By a Woman Doctor. Printed and published at the office of the Century, Adelaide, South Australia.

In the preface Agnes Nesbit Benham says:

"The writer of this book, herself a medical woman, could have chosen no greater field of effort, nor one likely to yield richer results, than that shown in the following pages, where she endeavors to instruct the reader in the most essential, yet, alas, the most neglected, as a rule, of all sciences, the knowledge of the laws of right generation.

"Yet every other subject pales into significance before this supreme question, How to have the best possible children born? Not only that, but, How to so control and direct the procreative energy that, when not needed or desired in one particular direction, the vivifying force may still inspire the life, burning upward and outward with a 'smokeless' flame."

A supply of this booklet has been received at this office and will be sent prepaid for the price.

Communism and Conscience; Pentecost and Paradox—Crimes and Criminals. By Edwin C. Walker. Published by the author at 244 W. 143d street, New York City. Price, 25 cents. May be ordered from this office.

The Recording Angel. By Edwin Arnold Brenholtz. "Dedicated to the World's Workingmen by their fellow laborer." Published by Charles H. Kerr & Co., 56 5th avenue, Chicago. Price not given; presumably one dollar.

NOTICE.

I am spending a few weeks in Chicago in the interest of radical propaganda. Any desiring to arrange for lectures or personal visits may address me care of Charles T. Brown, 79 Dearborn street, Chicago, Ill. This applies not only to Chicago and Illinois, but to all states bordering or near Illinois on any side. I trust to meet many friends of LUCIFER in this city. As my future plans must be made rapidly, those intending to write should do so *at once*.

JAMES F. MORTON, JR.

A red or blue cross means, *your subscription has expired*, and you are respectfully requested to *renew*, or at least to let us know whether you wish the paper continued to your address.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

S. E. D., California—"Another outrage in the name of morality, eh? How long it takes to overcome the stupidity and superstition of the ages. The greatest curse is the *inertia of ignorance*. You have my deepest sympathy. Yours for freedom."

"P. S.—I enclose draft on Chicago for $1.25. Use the dollar for the defense fund and send me a copy of "Sex Radicalism" for missionary work. Don't mention my name in connection with the contribution. I shall know you have received it when I get a copy of the pamphlet."

Henry C. Hanson, Aurora, Ill.—Enclosed please find draft for $2 to use in your defense found against our Uncle Samuel. I believe enough dollars would keep all reformers out of jail. My motive for sending you this is selfish—an insurance fee, as it were—for I may be next if they succeeded in finding you 'guilty.' I can't imagine what plea they would find against me, neither can I see any grounds for a charge against you."

Clement E. Edmunds, Freeland, Pa.—Am extremely sorry you are again under bonds for alleged violation of the postal laws. *The law is utterly wrong.* In carrying the mails Uncle Sam should deliver without a single question as to contents. I believe in law and government, but *not in many laws.* I believe in free speech, a free press and free action, with the Spencerian limitations. Will you allow me here to say that I should like to see LUCIFER continue under that name and be published as a monthly magazine of sixteen, twenty-four or thirty-two pages, as you might deem best. May I also ask if it lies outside the scope of the paper to devote a little space to hygiene, physical culture and to food and cooking."

Irden Mackenzie, Commercial Bank, Adelaide, South Australia—"Just a little line of appreciation and gratitude for your loyal continuance of the good work you are doing with LUCIFER, which Mrs. Benham introduced to my notice many years ago. Perhaps—as with all the work that needs most desperately to be done—it is very *uphill* work oftentimes. People so seldom want what they need most, and in this question of relationship of woman to man the most important question of Life—seem obtuse to idiocy. Surely its strongest phase, perpetuation of the race under Love's conditions should appeal to them if they once looked about them to see the hideous results obtained under less pure giving.

"The time is coming, though, and is near at hand, when the old order will fall behind of its own worn grossness. My sincerest wishes and thanks are with you and Miss Harman in your work."

Owen Bowen, Martin's Ferry, Ohio—"Franklin H. Wentworth's article on the 'Significance of Divorce' is worth more than you ask for the paper for a year. I cannot agree with everything you write, but I believe you write what you think is true—although the damnable system has made hypocrites of the majority of us. I don't pretend to be a scholar, but have read a great deal and have observed a little and have come to the conclusion that society is in a bad shape. Is it not the economic system we live under that is responsible for all the disorder? We put dollarhood as the standard instead of manhood! * * Please keep on sending LUCIFER to me. I will have a dollar sometime to send you."

[Franklin Wentworth's admirable article on the "Significance of Divorce" has been put into leaflet form and is sold at one cent each or fifty cents per hundred. It is a most excellent eye-opener. * * * Yes, economic slavery is "responsible" for *much* of the disorder now prevailing everywhere, but there is another slavery still more fundamental, and I very much doubt whether any radical change in our economic systems will be made until woman asserts and achieves her independence of man-made laws in the matter of ownership and control of her person—her reproductive powers and functions. The ownership and control of woman—sexually—by man, is the worst of all serfdoms, because of its effect upon posterity.—M. H.]

Emma Wardlaw Best, Isle Moyenne, Seychelles (Indian Ocean)—"I am being continually told that 'women must be protected' and that marriage is a 'religious and sacred institution.' I enclose you some papers relating to the sacred and religious protection of child women in India. Perhaps some of your readers do not realize the cold-blooded facts of the case. We are not much better off in England, as anyone who studies the police cases is bound to admit.

"If a man brutally assaults his 'wife' he is often only bound over to keep the peace, whilst if he attacks any other woman he will get a sharp sentence. If he murders his 'wife' manslaughter is only too often the mild sentence. For murdering any other woman he almost certainly would be hanged.

"Yes, we want 'protection'—protection from *marriage laws and customs.* Protection from 'seduction,' a purely artificial crime—the product of marriage and from which the victim is the only sufferer.

"Protection from 'illegitimacy,' another purely artificial crime from which the woman and child are the only sufferers, and which is also a product of marriage.

"Protection from the infamous word 'bastard'—product of marriage.

"Protection from 'rape,' the only sexual crime acknowledged by nature and protected—as a husband's sacred right—by marriage.

"It is quite patent which sex is protected by marriage—all these walls and bogies built round woman show that however infamous a man's life, his rights to a virgin may be protected and his right to the fruit of her body—as his before hers—even to his sacred surname being handed onto them.

"Indeed we need protection—protection from racial hatred, ending in bloody and horrible wars, for the woman is so held as to keep races apart and prevent the universal brotherhood of man.

"Women do not share the honors of war, but all the worst horrors and possibilities are heaped upon her 'protected' head."

Mrs. F. McKenzie, Onehunga, Auckland, New Zealand—"In magazine entitled 'Now' you advertize LUCIFER three months for 25 cents. I am forwarding one shilling sixpence money order. If not troubling you too much, please forward to me 'The Convention Closing Hymn of the Christian Scientists.' If any trouble to you do not send hymn, but send extra LUCIFERS instead."

[Will some one send to us a copy of the "Hymn" described in this letter?

Our Australian and New Zealand friends are requested to be sure to buy "international" money orders when sending money to this office. The failure to remember this precaution causes delay and trouble, besides extra expense. Please be careful, also, that the letter is not *overweight.* The penalty of overweight is 10 cents at this end of the line.—M. H.]

F. A. Tappan, Kansas City, Mo.—"Herewith one dollar to continue my copy of LUCIFER. I am daily praying that you will rise to the mountain tops of peace, peace, prosperity, and many many years of usefulness, while your persecutors will descend to the very depths of a mental purgatory. I not only pray, but prophesy it. Yours for better times."

Lady Florence Dixie, Glen Stuart, Scotland—"Thanks for 'Sex Radicalism.' I have read it with much interest, but we must change by degrees. Let us stop the masses breeding like guinea pigs and give woman freedom; then shall follow freedom in sexual matters. I earnestly trust you will not be sent to durance vile again. Such an act would be an infamy."

Bolton Hall, New York—"I congratulate you on your late arrest. David said of his God: "He maketh the wrath of man to praise him." So does Liberty. We would not have gotten the 'Chronicle' or the Inter-Ocean' to publish accounts of your doctrines, even as paid advertisements except for your unjust arrest.

"I do not think that marriage law is the root of social evils * * * The love of liberty is a development. The savage and

the wild man have it not. Dissatisfied with himself and with his fellows because he has not yet harmonized his late-found mental and emotional natures with his bodily nature, man naturally attacks the symptoms of evil which he sees and, animal that he is, tries by force to do away with what seems to him to be discord. So he regulates and enslaves his fellows and himself.

"This slavery, which is unwilling to let others be free, expresses itself now in marriage laws, now in priest rule, now in tariffs, now in land monopoly and again in custom and in other directions.

Each of us, according to what seems to him most fundamental, must attack all these forms of slavery—but never forgetting that they are all of them symptoms of a general disorder."

Agnes Benham, Adelaide, South Australia—"Have you read H. G. Wells' book, 'Anticipation?' He speaks out regarding the need for remodeling our current ideas on sex ethics. He says: 'Our current civilization is a sexual lunatic!' * * * Referring to what Arthur Wastall says concerning the need for greater concentration on one line, namely, sex reform, *I am with him altogether*. So are my friends here. Mr. S. says he will become a life subscriber to LUCIFER if you follow those lines. I think LUCIFER should be a sort of mental rendezvous or rallying place for many who are isolated from companionship in thought on these stirring questions—who are ill-mated or who feel lonely.

"What is that famous 'Markland letter,' for publishing which you suffered imprisonment for two years? Could you send me a copy of same? And what is the matter for which a whole edition of LUCIFER, of a recent date, was *confiscated?* Should like to be able to judge how much more liberal we may happen to be in South Australia. * * * Send me Sex Radicalism.

"Later: Have just received yours of January 30—very sorry to read of the Canadian trouble (exclusion of LUCIFER from the Canadian mails.) What a shame!"

[The Markland letter is now out of print, except in a few old files of LUCIFER. The confiscated issue—number 1,000 of LUCIFER—is also out of print except a few kept for files and for binding. When vol. vii, third series of LUCIFER, is bound in book form, the confiscated number will be included therein.—M. H.]

T. Gilbert Taylor, Adelaide, South Australia—"I am glad of the opportunity you afford your readers of telling you what they like in the way of sex reform journal. The Agnes Benham commune, of which I am a member, have projected a scheme of a sex reform paper to be called "Reason," with Health, Peace and Purity for its motto—to be published monthly at 2 cents per copy. I am convinced there is abundant room and need for such a paper in Australia, and that an *over-seas* journal on similar lines would help, or be helped by, such a publication in Australia.

"I like the old name LUCIFER. Would also welcome as a a new one, White Light."

E. F. Rotshek, St. Louis, Mo.—"Dear Friend: Enclosed find one of the allmighties in payment of the booklets, three of which I received and, as much as I have perused, I find they are in line with my thought. In reference to my communication I will say that it was not published, and I am inclined to believe on account of advocating political action, but everyone has his views, and if you think you can combat your organized enemy with all his resources at his back, politics and cannon—if you think you can vanquish his hosts with an occasional gust of hot air, single-handed, then you are welcome to do it.

"I believe in organization to achieve results. It's the law of nature. Disintegration is also a natural law, but the one serves or is subservient to the other, and serves as food for the other to achieve desired results. The one adheres to economic laws, the other separates, or imagines it can succeed without the economic condition. The side which bases its struggle on economics will succeed, will win, and the other must perish. We have those cases demonstrated over and over again, and I am amazed that otherwise intelligent thinkers are so ignorant of this fact. When we expect to do a satisfactory job we must have the bread-basket well filled before we can, unhampered, proceed with our task, and for that reason I advocate the political action simultaneously with other actions.

"As for the danger of having trouble with the postal authorities I cannot sympathize with you. Those people occupy the position with your sanction through your political inactivity; so you mustn't complain; be good!"

BOOKS AND PAMPHLETS.

"STRIKE OF A SEX," long out of print, is now republished and will be sent from this office for 25 cents. It now includes "Zugassent's Discovery."

SEX RADICALISM.

BY DORA FORSTER.

The following is the table of contents:
Chapter I—Who are our Teachers?
Chapter II—What must we learn in Health Science?
Chapter III—Sex as a Social Force.
Chapter IV—What is permanent in the Puritan Ideal?
Chapter V—Puritan Sex System as it actually is.
Chapter VI—The Sex War.
Chapter VII—Sex Denial under Bondage and under Freedom.
Chapter VIII—What is Marriage?
Chapter IX—What made Emancipation possible?
Chapter X—An Ideal of Sex Life.

"Sex Contains All," says Whitman. The fact that a Booklet of fifty-six pages, Treating of Sex in a Common-sense, Rational and Unconventional way, can Throw the Heads of the Postoffice Departments of Canada and the United States into a Spasm of Fear for the Safety of the Mails would seem to Confirm Whitman's Axiomatic Saying. The same Charge is Made against "Sex Radicalism" that was Made against "Leaves of Grass" and "Cupid's Yokes," namely, OBSCENITY! The Opinion of some Hundreds of Readers of this Booklet is Voiced by One of their Number, who writes:

"Millions are Starving for this Very Kind of Obscenity!"

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LIFE, HEALTH AND LONGEVITY.
By Moses Harman.

Three Divisions—The Racial, the Prenatal and the Post-Natal, together with The Freedom Not to Do, by C. L. Swartz. Also, Woman's Primal Right, by Francis Barry. Also, Woman's Duty to Bear Children, by E. C. Walker. Also, The Curse of Maternity, from the French of Jules Le Fevre. Also, How to Escape the Curse, by Jonathan Mayo Crane. Also, Can Marriage Be Abolished, by Albert Cnavannes. Also, True and False Morality, by C. L. James. Also, Wanted—A New Adam—Aphra Wilson in Free Review. Also, Love's Law, by William Francis Barnard. Also, Book Reviews, by Lillian Harman.

Ninety-three large pages. Good paper, print and type; substantial paper binding. Will be sent free to any subscriber of Lucifer who will send one dollar and the name of a new yearly subscriber.

THE ASCENT OF LIFE.
By Moses Harman.

How Evolution Evolves.

Together with Marriage, What It Is and Was, by the same. Also, Whose Is the Child, by the same. Also, Cityless and Countryless World—A Review, by the same. Also, The Prodigal Daughter, by Rachel Campbell. Also, Pioneer Chips, From the Private Correspondence of Rachel Campbell, by Florence Johnson. Also, Legal Wifehood, by Lucinda B. Chandler. Also, Reminiscences of the Long Ago, by Lucy N. Colman. Also, A Criticism With Comments, by Rachel Campbell.

Ninety-two large pages in all. Heavy paper, good print and substantial paper binding. Will be sent free to any subscriber of Lucifer who will send one dollar and the name of a new yearly subscriber.

MOTHERHOOD IN FREEDOM.
By Moses Harman.

"We must Begin in the Creatory if We Would Benefit the Race."—Massey.

Together with The Incoherence of Transition, by E. C. Walker. Also, Sex Love Analytically Defined, by Ernest Wynne. Also, Priestly Celibacy, by Prof. A. L. Rawson. Also, Our New Savior, The Surgeon, by Charles Turner Brown. Also, Jealousy, the Foe of Freedom, Oscar Rotter. Also, The Greatest Sin, An Allegory, by Robert B. Kerr. Also, The Other Side, by Mary Clifford Hurd. Also, To Man, A Poem, by Charlotte Perkins Stetson.

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LOVE'S WAY TO PERFECT HUMANHOOD.
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An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

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Together with What the Young Need to Know, A Primer of Sexual Rationalism, by Edwin C. Walker. Also, The New Martyrdom, by Lillian Harman. Also, What Women Are Here For, by E. B. Foote, Jr., M. D. Also, The Rights of Children, by Robert B. Kerr. Also, Incineration, by Walter Breen.

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A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolridge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 25c.

STUDIES IN SOCIOLOGY. In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. Albert Chavannes. 25c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Intention (Mariette). Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.

WOMAN AND HER RELATION TO THE CHURCH OR CANON LAW FOR WOMEN. Harriet M. Closz. A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. 10c.

WHAT THE YOUNG NEED TO KNOW. A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. 10c.

MARRIAGE IN FREE SOCIETY. Edward Carpenter. One of the best short works on the subject. Daintily printed. A charming little gift book. "Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it." 25c.

THE ORIGIN OF THE FAMILY, PRIVATE PROPERTY AND THE STATE. Frederick Engels. Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Attic State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans. 217 pages; bound in cloth. 60c. Postage, 5c.

TOKOLOGY. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided, and women need not go down to death giving birth to children. English, German or Swedish. $2.25.

HILDA'S HOME; A Story of Woman's Emancipation. Rosa Graul. With Macaulay, Rosa Graul would say, "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman will be less loving and lovable, or that man will be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish. 426 pages. Cloth, $1; paper, 50 cents.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' " The new Hedonism says: "Be happy and you will be virtuous." In another place the writer says: "In proportion as men have freed themselves from mediaeval superstitions have they begun to perceive that the unclean and impure things are celibacy and ascetism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproducing function." Paper covers; 30 large pages; twelve copies, 50c; single copy, 5c.

VICE; ITS FRIENDS AND ITS FOES. Edwin C. Walker. Contents: Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spolling of the Heathen"; What Are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women. With appendix: The Wanderings of a Spirit; Our Fair Civilization, the Folly and Cruelty of It All. 15c.

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LOVE'S COMING OF AGE. Edward Carpenter. This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author: The Sex Passion; Man, the Ungrown; Woman, the Serf; Woman in Freedom; Marriage, a Retrospect; Marriage, a Forecast; The Free Society; Some Remarks on the Early Star and Sex Worships. Notes on the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population. The book is printed on extra book paper and handsomely bound in cloth. $1.

KAREZZA. Ethics of Marriage. Alice B. Stockham, M. D., author of Tokology. Karezza gives a high ideal to parental functions and pleads for justice to the unborn child. Karezza is really a supplement to Tokology and elucidates a theory of marital relations, which leads to individual growth and a closer bond of union, the practice of which at all times gives complete control of the fecundating power. Karezza controverts the prevailing ideas of baseness and degradation associated with the sexual nature, makes a plea for a better birthright for the child, for a controlled and designed maternity and aims to lead individuals to a higher development of themselves, through a knowledge of their creative powers. Karezza is the product of knowledge and experience, and is presented to the world with a deep abiding faith that its teachings will lead individuals to purer lives, to right understanding and appreciation of the sex functions, to intelligent control of propagation and finally through right adjustment in most sacred relations, to the ideal marriage. Levant cloth, prepaid, $1.

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If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

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